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The Sunday School.

SECOND QUARTER, LESSON IX.

Sunday, May 20. Luke 19: 11-27.

By REV. W. O. HOLWAT, U. S. N.

PARABLE OF THE POUNDS.

I. Preliminary.

1. DATE: A. D. 30.

2. PLACE: Jericho, probably; at the house of Zacchaeus (Geikie, Schaff); others think, on the way from Jericho to Jerusalem.

3. CONNECTION: 1. The blessing pronounced upon little children; 2. The interview with the rich young ruler; 3. The parable of the Laborers (Matt. 20: 1-16); 4. The healing of Bartimaeus; 5. The conversion of Zacchaeus.

4. CIRCUMSTANCES: The parable of the Pounds is not to be confounded with that of the Talents (Matt. 25: 14-30), though the resemblance is so close at many points that some commentators treat them as identical. The purposes of the two differ, as do also the occasions on which they were spoken. A little study will show marked discrepancies, e.g., the "talents" distributed according to each man's ability, whereas one "pound," and only one, is given to each servant of the "no-blemen."

II. Introduction.

The splendor and publicity of our Lord's miracles in this final journey to Jerusalem had excited anew the hope, which none of the oft-repeated predictions of His approaching death could dissipate, that He was now on the point of assuming the Davidic sceptre, and of inaugurating the Messiah's kingdom. "They thought that the kingdom of God should immediately appear." Jericho, which the disciples and the pilgrims had now reached, was the last stage of the journey. The enthusiasm of the multitude had been somewhat checked by Jesus' behavior toward Zacchaeus and His choice of the home of this execrated publican for a resting-place. "They thought it impolitic, incongruous, reprehensible," says Farrar, "that the King, in the very midst of His impassioned followers, should put up at the house of a man whose very profession was a symbol of the national degradation, and who even in that profession was, as they openly implied, disreputable." But their murmurs ceased and their ardor grew to fever heat when He appeared in the courtyard and turned His face towards Jerusalem. It was time to quench their false hopes, and Jesus therefore paused, and spoke to them the parable of the Pounds. Borrowing a well-known incident from the history of the Herodian family, and particularly from that of Archelaus, the walls of whose magnificent palace gleamed conspicuously through the palm groves not far away, He told them of a nobleman who made a journey to a far country, "to receive a kingdom," and to return to reign. Before leaving, he summoned ten of his servants and divided among them ten *mina*, bidding each faithfully trade with his share of the capital entrusted, in his master's absence. His citizens, however, rejected his rule, and sent an embassy to the supreme authority to defeat his claims. In due time the nobleman came back as king, with power to punish his enemies and reward the faithful. The servants were called, and the first rendered up his account with joy: "Lord, thy pound hath gained ten pounds." His faithfulness was immediately and signally rewarded. He was made ruler over ten cities. To another, whose pound had gained five, was granted a similar and proportionate elevation; authority over five cities was his reward. But one servant was reached at last, whose pound, laid away in a napkin, had been unproductive, and who now returned it with a wicked and insolent complaint of his master's austerity and injustice. His foolish, cowardly defense proved the best argument for his condemnation. Had he truly feared his absent lord, and been timid about risking the pound in the chancery of trade, he might have made it productive, in a measure, at least, by loaning it to the money-changers and thus securing interest for the master. The king ordered the pound to be taken from the faithless servant and given to the one who had gained ten pounds; and the murmur of the bystanders at this unexpected judgment were stilled by the declaration of the oft-quoted principle, "To him that hath shall be given; from him that hath not shall be taken away even that he hath." The next step was to bring the rebellious citizens to punishment. The order was given to bring them into his presence and "slay them" before him.

III. Exposition.

Verse 11. Heard these things. — It is difficult to tell what "these things" were, unless, as Schaff, Whedon, Geikie and others say, they were allusions spoken to Zacchaeus, either in his house or in his courtyard, in the presence of the multitude. *Nigh to Jerusalem.* — The distance is variously reckoned at from fifteen to eighteen miles. *Kingdom of God should immediately appear.* — This affirmation explains the parable. Despite all the assurances of Jesus that a very different and a very tragic fate awaited Him at the coming feast, they still believed that these recent miracles and discourses were introductory to a Messianic kingdom of temporal splendor.

He would have them know that, so far from any such kingdom as they were dreaming of being about to be set up for Him in Jerusalem, He was going through the dark avenue of death and anguish to a far country to receive the interests of Christ's kingdom after a long interval to return; and that, so far from their being about to share the honors and rewards of a newly-erected empire, they were to be left without a head, each man to occupy and to labor till He came again (Hanna).

Verse 12. A certain nobleman — one of noble birth, seeing that he was the heir of a kingdom; and evidently referring to Himself, the son of David, and the son of God. The form of the parable was probably suggested by the history of Archelaus. *Fair country* — implying both remoteness and a long absence. In the case of Archelaus, the "far country" was Rome; in the case of Jesus, it is heaven, which is, morally, remote from earth, and the place where He awaits "the consummation

of that kingdom which He receives from the Father." Even now all power has been given to Him both in heaven and on earth. *And to return.* — He will certainly return, and reign without a rival — the King of kings and Lord of lords.

Archelaus had set out for Rome, most likely from Jericho itself, not many years before, to obtain investiture in the kingdom left to him by the will of his father Herod, and the Jews had obtained an opportunity after his death to seize his inheritance. All the vassals of the house of Herod had, indeed, been mostly vassals of Rome, and had been compelled to go to the imperial city, in each case, to seek their kingdom as a gift from the Roman Emperor. The result was that the prince which Archelaus had built at Jericho would naturally recall these circumstances to the mind of Jesus, and the parable is another striking example of the manner in which He utilized the most ordinary circumstances around Him, and made them the bases of His highest teachings (Farrar).

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HERALD.

THURSDAY, MAY 19, 1881.

"Thou art greatly beloved," said Gabriel, as, flying swiftly from Paradise, he saluted Daniel at Babylon. Deeply affecting to Daniel must have been such a message. It was the salutation of one of God's great angels, belonging to one of those mighty "principalities in the heavenly places." How majestic was his appearance, how celestial his voice, how heavenly his countenance, how fragrant and glorious his presence, as he spoke to Daniel those most beautiful words! They were words of love from heaven. No earthly message that, whispered in the ear from the homes and palaces of the great, the lovely, or illustrious of this world. They spoke of interest and affection far away for one of the weeping pilgrims of this planet. It is excellent to be beloved by people near and around us. It is a capital charm of this world; and to dwell amid such an atmosphere is as if we were living and breathing in some hoiller clime; but to be beloved—greatly beloved—in heaven, seems more than excellent. Child, is thy poor name ever mentioned there? Is there any thought of them all those circles of the blessed? Who may be in that better land that remember and love thee? They are many. Each lowly disciple on earth has a multitude of lovers in heaven. Some of his kindred are there, and they love him with a love richer and purer far than with him here. Angels, in number greater or less, know him by name, and have been often near him to watch and teach him, to guard him on occasions of temptation and danger, and, in one and another way, to proffer their sweet and silent ministries. And Jesus is in heaven, who loves each of His little ones here on earth—loves them with an everlasting love, "ever living, ever glowing, and ever issuing in ceaseless intercessions in their behalf. And our Father is there—He who "so loved the world," whose love to such as love Him is such a "manner of love" as is utterly incomparable by finite intelligences. Thus in that world of love the wise and faithful Daniel was greatly beloved even while on earth; so are all others who are of a like spirit and manner of life.

Why the delay? Why the slow, tardy movement of the Church on the powers of darkness? The command of her great Head is, "Go, and disciple all nations," and yet how slow in complying with the command! Why this tardiness? She has vast numerical strength, refined, cultivated intellectual power, social position, talent of the highest order, and the command of the literary, philanthropic, benevolent, and reformatory institutions; indeed, she has all the machinery complete for successful, aggressive warfare in accomplishing her great, glorious mission; and now the question is, Why does she halt, or move so slowly in her work? Why? She needs spiritual power, "power from on high;" and without this, with all her vast possessions, she is unable to accomplish her mission. With this, she is fully equipped for her work, and her movements would neither be slow nor uncertain. The pentecostal baptism is her great need, and this is all provided for her.

The man who turns away from that narrow construction of duty which is prompted by selfishness, and trusts in the Lord with all his heart, who regards first and chiefly the teachings and commands of God—such a man may get into places of annoyance, and difficulty, and danger; he may undergo trials and hardships, and endure much personal suffering; but under the overruling power of divine grace, those difficulties, dangers, and hardships will irradiate his character with a glory which it could not possibly have attained in a life unmarked by suffering.

The church which is needed in such an age of mingled poverty and extravagance and practical unbelief as that in which we live, is just what Christ designed to make. His church, and that is, a "peculiar people;" not people peculiar for their mental eccentricities, or for the cut or color of their garments; but a people whose peculiarity should consist in their being "zealous of good works;" a people warmly engaged in every work that is morally good, and pure, and true, and helpful to others.

A native Indian preacher died a short time since at Fort Wrangell, Alaska. When the missionary asked, "How does death seem to you?" he replied, "As earth fades away, heaven grows brighter." Then addressing his weeping wife he added, "Annie, you must not cry. Jesus knows what is best." Surely, this was dying well, and giving substantial proof that the Gospel is capable of saving the natives of Alaska. There are thirty thousand souls in that great land, and not a solitary Methodist missionary among them all!

One can hardly imagine a phrase more expressive of contemptuous displeasure than the words of the Lord to the lukewarm Laodiceans: "I will spue thee out of My mouth." The neglect of His service by the necessarily ignorant, God can regard with pitiful tolerance; but the indifference of souls to whom He has made known His matchless mercy, disgusts Him. He turns from them with aversion. "A cold, dead heathen," remarks Dr. Bates, "is less offensive and odious to Him than a lukewarm Christian."

The young convert annoyed by the malicious jests of his former companions in sin? Let him comfort himself with the thought that he suffers, as did the apostles, for the name of Christ. Let him bind the scars of the wicked as a diadem about his head, and wear them as beautiful ornaments." Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

The church for to-day needs to be a believing church, a witnessing church, a working church, a church whose individual members shall exert a fashioning influence on the communities in which they live, doing what they can to make men think aright and act aright towards both God and man.

CHRISTIAN MANHOOD AT A LEAP.

In his memorial discourse at the death of Dr. Palfrey, Dr. James Freeman Clarke, as reported in the daily papers, remarks that "Mr. Palfrey was among the believers in the process of growth rather than in conversion," and in "making practical goodness an essential thing in religion." Dr. Clarke goes on to say that at that day and since, Christianity was (and is) thought to be "some emotion or experience." "A good life was not thought to be a test of Christianity, but a bad man, by sudden repentance, might be a saint forever." Having said that Dr. Palfrey did not believe in "conversion," he himself affirms that "repentance and conversion are important as the first, not as the last."

We make a note of this, not that it is of any special significance, or a novelty in the teachings of the best Unitarian pulpits. In an adjoining city, Dr. Clarke devoted his discourse to the errors of orthodoxy in predication of the characters and labors of the most earnest men of the eighteenth and nineteenth centuries to use this language any longer. Dr. Clarke knows better. Drs. Palfrey, Channing, Ware and others were good men, but were no more conscientious, or moral, or courageous, or pious, or fruitful in usefulness, than of a truly Christian life. Instead of believing only in one new birth, he believed, he said, in scores. Every time a man does wrong, he thought, he ought to be born again. Now the assumption all through this form of portraying what is called an evangelical experience of religion is, that they who teach that a supernatural change of the affections, wrought by the Holy Spirit when the soul penitently trusts in the atonement, is indispensable, believe that it is of no moment how man lives, what tempers he exhibits, or whether he seeks to do all possible good to his fellow-men or not. Dr. Clarke speaks of certain eminent Unitarian Christians as bringing into religion "a severe conscientiousness," as believing it "to be impossible for a Christian to consent to wrong; that it when he does ceases to be a Christian." Now, is not this a simple inverted form of saying that those who believe religion is a divine birth and not an education are not distinguished for their conscientiousness, and do believe that a disciple can hold his spiritual relation to Christ even if he consents to do wrong? Can such an intelligent observer as Dr. Clarke thoughtfully and "conscientiously" make such a sweeping, indirect charge as this against the communicants of the hundreds of self-sacrificing missionaries who have devoted their lives to the well-being of their fellow-men, and still affirm that they "did not make practical goodness an essential thing?" They believed in a supernatural commencement to their religious experience; they felt assured that their sins were forgiven through the mediation of Christ; were they not conscientious as to their tempers and lives? Did they affirm, or live as if they believed, that good morals or Christian deeds were no evidences of a religious state?

Will Dr. Clarke question the ethical teachings of Mr. Wesley? He believed, indeed, that there is no salvation out of Christ, for the Bible says

so. Did ever a Unitarian clergyman insist more impressively upon good works as a test of pure faith? Was Mr. Priestley more in earnest against slavery or intemperance? A strict moralist in his early religious life, without spiritual comfort or inspiration, after his soul began to glow, warmed by the divine fire as he apprehended the plan of salvation through faith in the atonement, was any less strict in ordering his life, or any less earnest in seeking the temporal as well as spiritual well-being of his fellow-men? Was his conversion, in his estimation, the whole of his religious life? Did ever a man more earnestly insist upon a growth in godliness and a panting after even Christian perfection? Did any one ever mark out a higher standard of holy living? Did he lose sight of the practical necessities of the hour? The physical condition of his humble followers was always in his mind; preparing, as he did, in his zeal for their well-being, even sanitary and medical treatises for them, and anticipating, in his universal thoughtfulness, our very modern society for preventing cruelty to animals.

Dr. Clarke knows well that no professedly orthodox communicants, excepting a class of Antinomians, represented, in our day, by a sect of the Plymouth Brethren, believe or teach that good morals and Christian deeds are neither a test of religious faith nor requisite in the Christian life. They do not believe they are the divinely-appointed conditions of salvation; that striving simply to keep the commandments is all that God requires. No man, unless born of God, can keep the spirit of them. If he is born of the Spirit through faith in Him who was lifted up, as "Moses lifted up the serpent in the wilderness," he will, through the constraint of love and the power of God, be sure to keep them. "Faith works by love;" it "purifies the heart," and it is a dispensation of grace sending a man out, like his Master, doing good. If a man is not moral and pious, if he has not the spirit of Christ, he is not one of His disciples. This is what we believe and teach. Christian biography is full of eminent exemplifications and practical illustrations of this form of preaching. Dr. Clarke can see that those who have taught and held these views exhibit a delicate sensibility of conscience, and as zealous an endeavor to do good, as those who affirm that religion is a development and an education. It is not becoming a man to apprehension of the characters and labors of the most earnest men of the eighteenth and nineteenth centuries to use this language any longer. Dr. Clarke knows better. Drs. Palfrey, Channing, Ware and others were good men, but were no more conscientious, or moral, or courageous, or pious, or fruitful in usefulness, than of a truly Christian life. Instead of believing only in one new birth, he believed, he said, in scores. Every time a man does wrong, he thought, he ought to be born again. Now the assumption all through this form of portraying what is called an evangelical experience of religion is, that they who teach that a supernatural change of the affections, wrought by the Holy Spirit when the soul penitently trusts in the atonement, is indispensable, believe that it is of no moment how man lives, what tempers he exhibits, or whether he seeks to do all possible good to his fellow-men or not. Dr. Clarke speaks of certain eminent Unitarian Christians as bringing into religion "a severe conscientiousness," as believing it "to be impossible for a Christian to consent to wrong; that it when he does ceases to be a Christian." Now, is not this a simple inverted form of saying that those who believe religion is a divine birth and not an education are not distinguished for their conscientiousness, and do believe that a disciple can hold his spiritual relation to Christ even if he consents to do wrong? Can such an intelligent observer as Dr. Clarke thoughtfully and "conscientiously" make such a sweeping, indirect charge as this against the communicants of the hundreds of self-sacrificing missionaries who have devoted their lives to the well-being of their fellow-men, and still affirm that they "did not make practical goodness an essential thing?" They believed in a supernatural commencement to their religious experience; they felt assured that their sins were forgiven through the mediation of Christ; were they not conscientious as to their tempers and lives? Did they affirm, or live as if they believed, that good morals or Christian deeds were no evidences of a religious state?

We heartily accord with these truly spiritual sentiments. Did this "experience" make Channing less conscientious or moral, although moral, instead of being, as heretofore, the tree of piety, now becomes, in his estimation, simply its fruit-bearing branch? It is time for our Liberal friends to cease attributing a hateful Antinomianism to honest orthodoxy.

Now what France is anxious to do is to get control of all northern Africa along the coast from Morocco to Tripoli, then to extend a line of rail down over the desert of Sahara to the rich region of Central Africa, and

FRANCE IN AFRICA.

The world has not as yet made up its mind in regard to the sudden raid France into Africa, with the ostensible view of punishing the Kroumirs. France affirms that it has no other desire than to protect its frontiers of Algeria from the lawless attacks of the nomad Arabs of the mountains, who come over the line to rob and plunder on French soil, and then escape unharmed to a territory whose ruler is not able to punish them and is not willing that France should do so.

Now, whatever intention may have controlled France in the beginning, it is hardly possible that she will be able to stop without going farther than she, in the beginning, intended.

France has her national prestige to maintain on a soil where the loss of it would be disastrous. The whole rule of France in Northern Africa is

based on the rights of the Sultan, who claims sovereignty in these regions;

but his claim is quite as weak as his ability to enforce it. The sooner that bubble were pricked in all these regions the better, for the assumption only makes the wandering tribes the more difficult to deal with because they profess to be the subjects, or the wards, of the Sultan. There is no question but that European advances must soon make inroads on this territory with power enough to awe the natives, and France has all the means to do it right at hand.

Editorial Items.

We are often asked in reference to the investment of money, by persons having a small sum and desiring to enjoy the income of it without anxiety about the principal. The small interest paid by the government now, and by institutions for savings, seriously reduces, in some instances, the annual support of dependent persons, while the risks of speculative securities are too great to be taken by those having no other resources for a livelihood. Where parties simply desire the use of their property during life, having no dependent heirs, and especially when they desire to have this property placed so that it will be doing good perpetually after the death of the donor, there is no better investment than to place it in the hands of the trustees of our church charities—the Missionary or Church Extension Society—or of our educational institutions. These societies and our colleges will receive such funds, and pay an annual interest of five or six per cent. during the lifetime of the person thus disposing of it; the amount falling to the society or institution upon his death. No safer investment could be made. In no hands will the interest be more promptly, or with less trouble, paid. No direction could be more grateful to give to a sum of money, after death has rendered it use unnecessary, than for the perpetual education of the children of the church. Such an appropriation of it will be a better and much more permanent monument than a marble pillar. The person will be represented, while the world stands, as generously aiding promising students in preparing themselves for high and useful stations in life. Boston University already holds such funds in its keeping, and will become the guardian of more, if thus entrusted to its care. Some of our ministers have small sums upon which they wish to be assured of the interest through their lives. A double object may be accomplished in this way. The annual income will be placed beyond ordinary contingency, and a perennial spring of usefulness will be opened when the life's work is over. An excellent and honored Christian lady, whose age and tender heart rendered the management of her little fortune a burden and a peril, placed, a few years ago, \$20,000 in the hands of the Church Extension Society of our denomination. The regular payment of the interest insured her annual income. A few years ago she passed into the heavens to meet those of her devoted family who had preceded her; and now every year until the millennium her money will secure the erection of at least four new churches. While we hesitate to suggest ordinary securities to persons of limited means, we can speak without qualification of the safety and desirability of such an investment as this.

The French are very fond of quoting their famous proverb, "It is the first step that costs;" and here they realize it to a certainty. Having taken that first step, they cannot go backwards without losing all. They therefore unanimously place on their banner our own motto — "Go ahead!" and send fleets and armies that will soon be able to settle all questions unless there be a general uprising of all the border tribes on their eastern and southern boundaries.

The conquest of Algeria has never been as profitable as it ought to have been, mainly because they left the whole matter to their army. The rule for fifty years has been military rather than civil. This they now see, and are about to correct. For the last few years Marseilles has been a great gainer by the increase of commerce with the ports of northern Africa, which, last year, amounted to seven millions of tons. The French occupation of Algiers may be made of great value to the artisans and merchants of France because of the resources of the mountains and the soil this favored coast which is rich in minerals and products of the soil.

Merchants and shippers are now constantly sending to France live stock, woods of various kinds, oil, cork, various textile fabrics, material for paper, plants for perfumers, fruits and vegetables, and a thousand other valuable products. The markets of Paris are just now most tempting

from the extensive array of early

vegetables from Algiers, which is be-

coming the Florida of France, not

only as to all the delicious first fruits,

but also as the great health resort in the winter.

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Delegates will be present from not a few

of the 107 college associations, repre-

senting many thousand college students.

From thirty railroad centres delegates

will come to report progress in the work

among railroad men, and to co-operate

in the extension of this work to many

other points along the 80,000 miles of

American railroads and among the 800,

000 employees on the pay-rolls of Ameri-

can railroads companies. German-speaking

delegates from a score of German-

speaking centres of population will be

there to report progress in this branch of

work for young men, and to take means

to still further extend it under the leader-

ship of the German secretary of the committee. The Associations in Canada will also send a large delegation across the lakes. Another interesting group of delegates will consist of Christian commercial travelers, who have been organizing of late years an efficient work among young men of this class in connection with the Y. M. C. A. A work among colored young men at the South, full of interest and promise, will be reported. Leading Christian young men from all portions of the country will be there to deliberate upon the good results already secured, and to devise how this interesting work in all its departments may be extended so as to reach the vast and growing multitude of young men who need the fellowship and sympathy and mutual co-operation and help which have made these Associations, wherever they have been wisely administered, a blessing to the communities among which they have been organized. The convention is called by the International Committee to assemble at the hall of the new Association building, Cleveland, Ohio, Wednesday, May 25, at 11 o'clock A. M.

The American Bible Society reports its work for 1880, in abstract, to be: The receipts for the year from all sources, \$606,484.96. Of this amount \$199,773.14 were from legacies, \$266,229.76 in payment for books, and the remainder from donations and other sources. Editions of the Japanese New Testament have appeared in six different forms. The Prophecy of Jonah, Haggai, and Malachi have also been issued in Japanese. Considerable work has been done in China in preparing new portions of the Scriptures in various dialects. In India, the revision by the government now, and by institutions for savings, seriously reduces, in some instances, the annual support of dependent persons, while the risks of speculative securities are too great to be taken by those having no other resources for a livelihood. Where parties simply desire the use of their property during life, having no dependent heirs, and especially when they desire to have this property placed so that it will be doing good perpetually after the death of the donor, there is no better investment than to place it in the hands of the trustees of our church charities—the Missionary or Church Extension Society—or of our educational institutions. These societies and our colleges will receive such funds, and pay an annual interest of five or six per cent. during the lifetime of the person thus disposing of it; the amount falling to the society or institution upon his death. No safer investment could be made. In no hands will the interest be more promptly, or with less trouble, paid. No direction could be more grateful to give to a sum of money, after death has rendered it use unnecessary, than for the perpetual education of the children of the church. Such an appropriation of it will be a better and much more permanent monument than a marble pillar. The person will be represented, while the world stands, as generously aiding promising students in preparing themselves for high and useful stations in life. Boston University already holds such funds in its keeping, and will become the guardian of more, if thus entrusted to its care. Some of our ministers have small sums upon which they wish to be assured of the interest through their lives. A double object may be accomplished in this way. The annual income will be placed beyond ordinary contingency, and a perennial spring of usefulness will be opened when

The Magazine of Art, for May, is unusually rich in illustration. In its series of papers on the "Treasure-Houses of Art," it gives specimens of the collection of Mr. C. P. Mathews. There is a fine paper upon "English Birds and their Haunts." A sketch, with illustrations of his work, is given of W. Q. Orchardson, R. A. A charming picture, entitled "Apple Blossoms," from a painting by Boyle, fills a page. A paper of beautiful illustrations upon "Children in Painting and Sculpture," is contributed by J. H. P. In the Homes of Our Artists' series there is a delightful illustrated paper upon Mr. Millais' house, Street Art Galleries, Pictures of the Year, Shepherds Discovering the Head of Orpheus, and Art Miscellany fill the remainder of the instructive and attractive pages.

George Bates, of Salem, publishes, in a very neat form, an elaborate review of "The Light of Asia," by G. T. Flanders, D. D., with an extended comparison between Christ, His birth and teachings, and Buddha, and the legends concerning him. The work is very effectively done, and will be relished by the thoughtful Christian reader.

Miss Kate Sanborn, of Smith's College, Northampton, one of the most popular of lecturers upon English Literature, will give a lecture upon "The Old Miracle Plays," at the Hawthorne Rooms, Park St., May 18, at 12 o'clock, m. The lecture will be one of special interest, upon a unique subject. Tickets 75 cents, to be had at Doll & Richards.

At the request of the executive committee of the Evangelical Alliance, the address of Dr. Daniel Dorchester, delivered at the Preachers' Meeting last Monday morning, upon the "Progress of Christianity in the World," will be repeated two weeks from next Monday (June 6), in Tremont Temple, at 12 o'clock m. All are invited.

We have received the programme of the first regular meeting of the M. E. Church Union of Baltimore. It is constituted after the manner of our Boston Methodist Social Union. Bishops Simpson and Andrews were to open the speaking of the evening.

Rev. W. C. Wilbur has prepared a very instructive and attractive Sunday-school Concert Exercise for Children's Day, entitled "Welcome Summer," founded upon Solomon's Song 2: 11-13. It can be obtained for \$1 for a hundred copies of C. E. Brinkworth, 243 Main Street, Buffalo, N. Y.

The tract of Mrs. M. D. Welcome, of Yarmouth, Me., upon "Rose Culture," is but 15 cents, instead of 25 cents as announced last week.

EAST MAINE CONFERENCE.

The annual session of the East Maine Conference met at Belfast, May 11, at 2 p. m., Bishop Harris presiding.

After the sacrament of the Lord's Supper, the roll was called.

S. B. Ary was re-elected secretary, C. A. Plumer, assistant, and J. Bennett recording secretary.

Standing committees were appointed, and also committees of church relations and on qualifications for admittance on trial, the presiding elders to advise with this committee.

A draft was ordered on the Chartered Fund for \$30; one for \$97.90 for domestic missions from the trustees of the Conference, and one on the same source of \$158.40 for superannuates.

A. Prince was elected cashier.

Communications from the Book Room, the Education Society, the National Temperance Society and the Bible Society were referred to the committees on these subjects.

G. Pratt was appointed to audit the presiding elders' account.

The following committee on church relations was appointed: C. Stone, G. Pratt, G. Winslow, R. P. Palmer, J. H. Moores, C. E. Libby and D. H. Sawyer.

The committee on qualification for admission on trial was appointed as follows: W. T. Jewell, A. Prince, C. B. Besse, A. S. Townsend, W. B. Eldridge, W. H. Williams, C. A. Plumer, S. H. Beale and W. L. Brown.

Fixed the bar of Conference, and the time of meeting and of adjournment.

W. W. Marsh reported the Bangor district. The characters of the effective elders passed, and no changes were made.

J. W. Day reported Rockland district, and the characters of the effective elders passed. Before this last item, B. C. Wentworth, in behalf of the members of the Rockland district, presented Bro. Day with a testimonial of their special regard. Bro. Day leaves the district by adjournment.

L. D. Wardwell reported the Bucksport district. In passing the characters of effective elders, a committee of trial was appointed in case of J. Morse; this committee to consist of fifteen. W. W. Marsh was appointed to conduct the trial on the part of the church.

Visting brethren were introduced: J. Allen of Maine, Dr. E. H. Foster of New York, Bro. Dexter of W. Wisconsin, E. Canningham of North India, and S. E. Eastman, fraternal delegate from the Free Baptist Yearly Meeting, who presented the brotherly greetings of that body. Rev. Mr. Ross, pastor of the Congregational Church in Belmont, was also introduced, and Rev. H. W. Bolton, of the New England Conference.

Notices were given, and Conference adjourned.

In the evening the temperance meeting was held, C. B. Dunn presiding. G. Pratt, N. G. Axell and C. A. Southard addressed the meeting.

THURSDAY.

At 8.30 o'clock A. Church opened the Conference social service, and at 9 the Bishop took the chair.

After the roll call of absentees, the journal was read and approved.

The following were announced as committee of trial in case of J. Morse: C. Stone, G. Pratt, C. B. Libby, W. H. Williams, E. Skinner, W. B. Eldridge, C. B. Besse, A. Prince, D. H. Sawyer, J. H. Moores, C. A. Southard, C. B. Wentworth, D. H. Tribou, V. P. Wardwell, and A. J. Clifford.

In answer to the 3d question, we have the following: T. R. Pentecost, F. W. Tolé, W. Baldwin, R. B. Gardner, C. A. Maine, and J. R. Clifford were continued on trial, and G. B. Chadwick was discontinued at his own request.

The class seeking admission into Conference was called to the altar and addressed by

the Bishop according to the custom of our church. Disciplinary questions were then asked, and answered in the affirmative by all. This was followed by calling their names and action upon their cases. J. S. Allen, J. Tingling, M. H. Smith, D. B. Holt, L. H. W. Wharff, F. J. Haley, E. A. Glidden, A. W. C. Anderson, F. H. Osgood and F. D. Handy were admitted.

G. W. Hudson, E. H. Boynton, R. H. McGowen, P. J. Robinson and J. Alexander passed to deacons of the second year.

J. Biran and W. F. Chase were elected to elder's orders.

W. H. Crawford (2d) was continued in the class of elders of the first year.

G. W. Hudson was passed to the list of effective elders, having been ordained elder, and passed the fourth year's course of study.

The supernumeraries are E. Bryant and B. F. Stinson.

The following are the supernumeraries: T. B. Tupper, E. M. Fowler, W. H. Pillsbury, R. Day, C. L. Browning, L. Wentworth, W. H. Crawford, N. Norris, E. B. Fletcher, A. Kendall, J. N. Marsh, H. Murphy, N. Webb, A. Church and D. P. Thompson.

A committee of three—A. Prince, C. Stone and N. G. Axell—was appointed to consider the subject of divorce.

J. R. Baker was re-admitted and elected to elder's orders.

We are happy to record that at Brother Thompson's retirement from active service, \$60 was handed him as a token of brotherly love.

N. G. Axell preached a grand missionary sermon at 2 o'clock.

At the Church Extension anniversary in the evening, W. L. Brown presided, and introduced the subject by a short speech. He was followed by Dr. Teft, Dr. Torsey and N. G. Axell.

FRIDAY.

W. T. Jewell led the devotional services. Rev. Mr. Sargent, fraternal delegate from the Congregational churches of Maine, in a short, spirited speech offered the greetings of that day to his personal good wishes.

The committee on Education reported. G. R. Palmer, G. Forsyth and others discussed the special interests of the East Maine Conference Seminary. Rev. George Whitaker, of the New England Conference, was introduced, and addressed the Conference in the interest of the New England Education Society and of the New England Historical Society.

Dr. Torsey and Dr. Teft were introduced. Brother Weed, agent of ZION'S HERALD, presented the interests of that excellent paper.

The committee on Claims and Claimants reported.

The committees on Temperance and Church Literature reported.

The presiding elders were made a committee to provide for the entertainment of the Conference at the next session.

A. Prince, C. B. Besse, W. B. Eldridge, W. H. Williams and C. A. Plumer were excused from serving on the committee for qualification for admission on trial, and N. G. Axell, G. N. Ladd, J. A. Morel, B. B. Byrne and L. L. Hanscom were appointed in their stead.

Proceedings concluded next week.]

NEW HAMPSHIRE.

Gleanings.—The M. E. Society at Lebanon gave their pastor, Rev. J. E. Robins, a warm welcome back to a third year's work.

The parsonage was filled with a happy company on the Thursday evening after Conference, and substantial tokens of good-will were left with the pastor's family.

We regret to see, by somebody's carelessness, there was an omission in your correspondent's report of Conference proceedings.

The name of Rev. S. C. Keeler should have been given as one of the delegates to the Saratoga Temperance Convention. We understand Mr. Keeler is purposing to attend the "Atonement in Christ."

Phenix.—Rev. W. J. Smith has made a fine impression here, the secular press speaking in the highest terms of his pupil efforts.

Asbury Church.—Brother Cady is meeting with quite serious difficulty in finding wherewithal to bestow the people who flock to his Sunday services. He utilizes the aisles, the altar and platform, yet needs more room. Asbury greatly needs a new and larger church building.

Chestnut Street.—The newly-appointed pastor, Rev. Joseph Hollingshead, who has been transferred to us from the Pittsburgh Conference, occupied the pulpit, the 8th inst., and made a very favorable impression on the unusually large congregation which greeted him.

Matheron Street.—Rev. S. F. Jones, who two years since closed a very successful pastorate here, occupied his former pulpit, last Sabbath, in ex-hang with the pastor, giving the congregation great pleasure and profit by his two excellent sermons.

Asbury Church.—Brother Cady is meeting with quite serious difficulty in finding wherewithal to bestow the people who flock to his Sunday services. He utilizes the aisles, the altar and platform, yet needs more room. Asbury greatly needs a new and larger church building.

Central Falls.—The popular pastor of the Embury Church has taken advantage of the card-collecting mania, by printing on a set of tasteful design his Sabbath and week-day services, thereby making a most excellent directory for his church services.

East Greenwich.—The church here is greatly pleased at the return of their pastor, Rev. W. J. Yates, and the year opens with great promise. The term at the academy is a flourishing one. The sermon before the graduating class will be preached, June 19, by Rev. John Miley, D. D., Professor of Systematic Theology in Drew Theological Seminary, and author of the recent able work on "The Atonement in Christ."

Chelmsford.—Rev. W. J. Smith has made a fine impression here, the secular press speaking in the highest terms of his pupil efforts.

CONNECTICUT.

Our church at New London has been made a thing of beauty. Vestry and audience-room have been thoroughly renovated from floor to ceiling, with new carpet, cushions, painting and frescoing. They reopened May 8. Rev. D. A. Whedon, D. D., presided a thoughtful, strengthening and soul-inspiring sermon from Col. 1: 28: "Whom we preach," etc. He so set forth Christ as the Lord of the universe, the Head of the church, and the Saviour of all believing souls, that the eyes of all were turned away from the Doctor to behold "Jesus only." After the sermon the report of Nathan Tinker, treasurer of the trustees, was read, showing that all the work which had been done was paid for, and that the whole amount raised and expended was \$2,256, of which \$1,388 was insurance money. The report recommended the immediate contribution, by the congregation of \$200, to enable the church to begin well the Conference year. Dr. Whedon took the matter in hand, and the whole amount was raised in a few minutes. In the evening there was a praise service for half an hour, after which Dr. Whedon delivered a grand address on the "Place of Praise in Church Work." It would be helpful to our churches if this address could be heard all over the New England Southern Conference. Bro. H. D. Brooks, the pastor, is deservedly popular; and pastor and people entertain large hopes of temporal and spiritual success this year.

Hartford.—Rev. W. J. Smith has made a fine impression here, the secular press speaking in the highest terms of his pupil efforts.

South Newmarket.—The Methodist parsonage at South Newmarket was invaded, on an evening soon after the close of Conference, by a company anxious to show their joy over the return of their pastor, Rev. O. Cole. Substantial presents to the value of \$25 were left, and a delightful evening passed. Quite a number from other churches were in the company. Mr. Cole is held in the highest esteem, by the entire community where he labors, and is in the midst of one of the most delightful of pastorates.

Heath.—Seven were received into the church from probation, Sunday, May 8. The church is well united. Rev. J. W. Barter was returned for the second year.

Chatham.—The new pastor, Rev. W. Apelbe, writes: "We arrived at the depot Saturday afternoon, and were met by friends who conducted us to the parsonage.

A good number of the church had assembled, and dinner was waiting for us. After a few hours of social greeting, we were left alone to enjoy our new home. Our first Sunday was a beautiful day, and we were welcomed by a large congregation. The prospects are good for a grand harvest of souls."

West Medway.—On the evening of May 6, about one hundred of the good people of this place, among whom were the other clergymen of the town, came to honor and glad the returning pastor with a golden gift, kind words, and various pounds of needful articles.

It was a pleasant occasion, wholly unexpected, and will be gratefully remembered by the pastor and family.

J. C. SMITH.

Correction.

In the New England Conference Minutes an error in the memoir of Rev. A. D. Sargent, as to the place of the Conference where he was admitted. It states he was licensed to preach in October, 1821: "The following year he was admitted member of the New England Conference, held at Barre, Vt., and appointed to Scituate, Mass." It should have been at Bath, Me., June 29, 1822. That was the place of the election of 1822, where A. D. Sargent, with thirty-six others of us, was received on probation. There was no Conference to Scituate, Mass.

It was a typographical error only, but master of history would better be correct. If it was in the manuscript, it should be corrected in the General Minutes before going to press.

S. KELLEY.

Correction.

In the Minutes of the New England Conference, just out, it does not appear from "Schedule No. 1" that Highlands Church, Lowell, paid any of its old indebtedness on church property. It is due to the society to say that during last year some \$2,150 were paid in cash for this object, leaving \$300, covered by four notes and two subscriptions.

"Schedule No. 2" does not show that this society paid anything for Conference claims; but it met its full appointment—\$32.

On the other hand, in connection with the report of \$60 for Church Extension and \$148 for the Freedmen's Aid, there should be foot-notes stating that these sums \$60 and \$148 were the gift of "Austin H. Herrick."

MAINE.

Holmes Centre.—A correspondent writes:

"April 24, Rev. J. Colby preached his farewell sermon in this place. During the two years he has been here he has made himself dear to the people. Although his health has been very poor, he has rarely been absent;

from the pulpit. Some time ago he married an estimable lady of this town, and the best wishes of hosts of friends follow them to their new home in Gorham."

There has been a very general warm welcome of the ministers appointed by the Bishop at our late Conference.

Rev. A. W. Pottle, after an absence of six years, was returned to Waterville, and found hosts of old and new friends to welcome his return. His reception was really an ovation to the old new pastor. Last Sabbath opened the most auspicious. There were large congregations; one was forward for prayers at the evening service, and another on Tuesday evening. The church is uniting looking for the presence and power of God.

The Y. M. C. A. of Lewiston held their annual meeting in the Park Street M. E. Church last Sabbath afternoon, Brother A. A. Allen presiding. Addresses were made by Rev. Jordan, A. S. Ladd, Dr. Bowen, L. Luce, and several laymen.

The new year opens at Park Street Church with a new carpet for the church, provided by the Ladies' Circle.

The following are the superannuates: T. B. Tupper, E. M. Fowler, W. H. Pillsbury, R. Day, C. L. Browning, L. Wentworth, W. H. Crawford, N. Norris, E. B. Fletcher, A. Kendall, J. N. Marsh, H. Murphy, N. Webb, A. Church and D. P. Thompson.

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A. C. Stinson.

The Family.

THE OLD TOWN BY THE SEA.

BY SAMUEL ADAMS WIGGIN.

I'm thinking to-day of my boyhood's home,
Of the old town by the sea;
And its gabled roofs, and its arched trees,
Like a vision appear to me.

I see a small lad with a dimpled cheek
Asleep on the new-mown hay,
A-dreaming, perchance, of a life all grand
In the future so far away.

Ah, the years have gone, and the life so
grand
Has flitted and flown away;
And the little brown lad with the eyes of blue
Is careworn, and saddened, and gray.

And the dear old town by the sounding sea
No more doth his dim eyes greet,
With its sacred fanes, and its rippling tide,
And its beauteous, bowered street.

And the tears fall down from the fading eyes,
As the vision grows bright and fair,
And the heart is heavy with sad regret,
And the soul bowed down with care.

When the old man's eyes are veiled in death,
And his soul from his bonds is free,
God grant this boon—that his body lie
In the dear old town by the sea.

THE BIBLE IN OUR PUBLIC SCHOOLS.

[The following "sharp criticism" on certain D. D.'s is written by a Christian lady of affluence and of excellent mind and heart, who is well known in our city for her personal labors among the poor and lowly; and if she appears to the reader as fault-finding or censorious, the fact that she has eyes to see, a heart to feel, and a hand ready to relieve, will surely disarm all unjust reflections.]

"Be ye therefore wise as serpents."

"The price of liberty is eternal vigilance."

A college ex-president mentions two D. D.'s as good authority for sound arguments in favor of banishing the Bible from our public schools. One of these D. D.'s has written a book on the subject. It is dry as husks. "The wisdom of this world is foolishness with God." A godless lawyer might take the law against the Bible, but for a Christian minister to do so seems unpardonable.

The other D. D. embodied his ideas in a discourse, headed: "Purely Secular Schools." He speaks of our Pilgrim Fathers' having put the Bible into the schools with the wish and intention that it should be expounded and made plain to the children. "These comments have been done away with," he says, "and there is nothing left now but the plain Bible, and not much of that." And this indignant D. D. exclaims: "What a mockery this seems! Intellectually, I must have more respect for the Roman Catholics, for they insist on full methods of religious instruction in their daily school routine." If it is a "mockery" to banish comments on the Bible, will it be no "mockery" to put the Bible itself out? He respects them (Catholic priests) for teaching popery, and then urges us to put the Bible out of the schools, and not have any religious instruction! Where, now, does this "mockery" come from? Priests and infidels have undone the work of our Pilgrim Fathers, and what else can we expect of them?

What are the fruits of popery in America to-day? Certainly, a great deal of stealing, for one thing. We need not mention the "Tweed Ring," composed of members of the Pope's church, in good and regular standing; and other cases too numerous to mention. And would not the ignorant day-laborers do as much as the servant girls, if they had as good a chance? One article of their creed seems to be that it is no sin to steal from heretics, or lie to them. Now, is this really the kind of teaching this D. D. respects? Cardinal Antonelli says: "Nothing else is essential!"

To quote further: "I fear there is too much pride in this matter. People tell me we do not intend to be compelled to yield the Bible at the demand of priests." And he replies: "That is unworthy of us. We should yield to reason, whoever represents it." I never heard that Roman Catholic priests represented reason, or ever used it. God says: "Come, let us reason together; but I have yet to hear of the first instance of a Roman Catholic priest reasoning with one of his people.

So this D. D. thinks Americans are "proud, unreasonable and tyrannical," if they are not willing to give up the Bible at the demand of Roman Catholic priests and Jesuits—the latter of whom have been expelled from Europe more than seventy times, and recently from Roman Catholic France! If this was a Romish country, and this D. D. had urged the people to put popery out of the public schools, he would be minus his head in less than twenty-four hours.

Again: This D. D. says: "The Bible can be used for legitimate secular purposes, as any other book might be; but, when it is sought to be introduced and retained as an inspired and authoritative volume of religion, it comes under the same objection as do all other religious works." How is that? Is not the Bible received and generally acknowledged as an in-

spired volume by the whole Christian world? Even Roman Catholics have a Douay Bible (their church has one), in which the only essential difference is "penance" substituted for "repentance." They don't have to repent of sin, but only to confess it to a priest. The word "repent" is not in their Bible.

This D. D. compares schools to the "Board of Trade." Schools are for training children, I believe, and very unlike the "Board of Trade" in that respect. He says, furthermore: "Religion can never be the gainer by any infringement of liberty or justice." Does the Bible, then, make people unjust, or enslave them? That is a pretty serious charge to bring against God's Word! As to liberty, I believe this is a free country. I am sure there are all sorts of crimes committed, and plenty of them. I have no doubt his satanic majesty "laughs in his sleeve" at this bugbear of violated liberty! After being taught these things, the scholars are free to go out into the world and break all the commandments. Nobody can complain of not having liberty enough in this country. We have too much. Where bad men vote, there is too much liberty. I heard an Irish Roman Catholic woman shout: "I'd shoot an Orange-man! Father Hyacinthe is a devil!"

So far from thanking or praising us for putting the Bible out of the public schools, one of their (Roman Catholic) papers says: "Red-handed murder stalks through the land, and the murderers learn in the public schools to defy God and break His laws." Now, the reason this D. D.'s arguments are so unsound and worthy of popery is, because he is on the wrong side of the question; for, as some one truthfully says: "You can't argue well in a bad cause."

The Bible is committed to memory in the public schools of England, Germany, Sweden, etc. All true Americans need no arguments (Romans never argue) to induce them to keep the Bible where our Pilgrim Fathers placed it, namely, in the family and in the public schools. They were wise and good men; they have left us an heritage which we cannot ignore but at our peril. The contrast between Protestants with their free public schools, and the Romanists with their parochial schools, is very striking to all.

When the royal visitor from India paid his personal respects to Queen Victoria at her palace in London, a few years ago, observing the great wealth and power of her dominions, the splendid architecture, works of art, the culture and general intelligence of her people, he was surprised; and on his asking her to tell him the secret of all this, she did so by handing the proud monarch an elegantly-bound volume of the Biblical, Republican and Christian Common sense!

E. D.

Boston, May, 1881.

THE COMING OF THE MAY.

The Spring is in the woods, treading down,
And the Mayflower breaks, forsooth;
Th' her leaves they are flecked with the rusty red and brown,

Even the wood's bloom of youth.

Of the useless, barren sand,
They stir with the life and the magic of the May,

And they blossom in her hand!

—DORA READ GOODALE, in *Christian Union*.

YOUR BOY.

You do not know what is in him. Bear with him; be patient; wait. Feed him; clothe him; love him. He is a boy; and most boys are bad. You think him so light-hearted, and fear he calls you father. When he played in your lap, you fondly hoped he would some day be a great and useful man.

Now that he has grown larger, and his young blood drives him into gleeful sport, and makes him impatient of serious things—rattling, playful, thoughtful—you almost despair. But don't be snappish and snarlish, and make him feel that you are disappointed in him. He is your boy, and you are to live in him. He bears your name, and is to send it on down the stream of time. He inherits your fortune and fame, and is to transmit them to generations to come.

It may be difficult to govern him; but be patient. He may seem averse to everything useful and good; but wait. No one can tell what is in a boy. He may surprise you some day. Hope. Let him grow. Whilst his body grows larger and stronger, his mental and moral nature may expand and improve.

Educate your boy. You may think him a simpleton, but he has no pride, no ambition, no aspiration. You don't know. No one can tell what is in a boy. Besides, there may be an unkindled spark, an unfanned flame, a smouldering fire, a latent en-

ergy, which the teacher's rod may stir, the association with books and men may arouse, develop, and direct, and thus start your boy along, with such energy and determination that no power on earth could stop him short of the topmost round in the ladder of life. If you cannot influence him, let him come to us. That is the best way. That will make him strong, a giant with whom no one dare interfere. Such are the best men in the world. The greatest benefactors of the race have stooped their shoulders to bear burdens, have carried hands hardened with rough labor, have endured the fatigues of toil. Many such are in our minds now. *Labor omnia vincit*—Labor conquers all things. The old Roman was right. We set it in thousand instances. Labor makes the man, the noblest work of God, without labor. This is God's great law; there is a divine philosophy in it. Let your boy work; if he will not work, make him work. There is no progress, no development, no outcome, no true manhood without it. We must work.

Father, be kind to your boy. We know what a mother will do. Thank God! A mother's love is a mother's prayers follow us still; and the commands of God shall never fade out during the succession of years. Finally, but least, pray for your boy. God hears prayer. Do the best you can; commit all you cannot do to God, and hope. Never despair, for no one knows what is in a boy.—*Baptist Refector.*

THE NEW HOME.

BY M. NEALL.

They are gathering in another home—Silently gathering, one by one; The circle is larger there than here, And still they are going, one by one. We hinder and hold them with clinging hands, With hands that scarcely can let them go; But from our clasp into viewless air They must vanish from our sight, and go.

We follow their footsteps to this new home, From dear ones here to the loved ones there; There are longing looks—a sigh—a smile, As we near the home of loved ones there!

FOR A LITTLE BIRD TELLS.

BY REV. W. A. A. GARDNER.

In order to interest my youthful readers in this remarkable place, I desire you to look on your maps and learn the position and size of Ceylon. You will find that it is an island, belonging to Asia, situated to the south of India, about sixty miles distant. Of all the foreign fruit we have eaten, the mango is the king. Ceylon is shaped somewhat like a mango, its circumference being about 760 miles. The area is about 24,500 square miles.

In such countries as India and Ceylon, one of the first things in which you are interested is the climate. The climate here is influenced chiefly by the two monsoons. We are in the midst of the heat now, and the coolest place we have found yet is under the surf at about 5 o'clock in the morning; but the heat is not so great here on the coast as in the interior. The productions of the island are wonderful and varied. Every day merchants (Mohammedans) come into our hotel with precious stones, among which are the ruby, sapphire, topaz, and cat's eye. The last is a very valuable kind. A large cat's eye, belonging to the last king of Kandy, sold for \$400.

A few mornings ago, the proprietor of the Eglinton came round with a carriage, and invited us to a drive in the cinnamon gardens. The sun was just up, and it was very cool and refreshing. We found the soil in many parts of the coast sandy and unproductive, but as we went farther into the interior, it was more fertile. We shall never forget this drive among the coffee, rice, cocoa-nut and cinnamon trees. They informed us the first coffee estate in Ceylon was opened about the year 1820. The cultivation has increased to a vast extent. The principal food of the natives is the Jack fruit, rice and cocoa-nut. The latter grows best by the sea.

Ceylon is celebrated for its wild elephants. We did not meet any, but if we had encountered one, the impression made on our minds would not have been as vivid as that made by the Buddhist temple which we were invited to enter. This will be a good point to introduce my readers to the native people. The Singhalese form the great majority of the population of Ceylon. Their number is nearly 1,700,000. The Singhalese are very beautiful, and it is difficult to distinguish the men from the women. All have beautiful long black hair, put up neatly in tortoise-shell combs. The men wear a long skirt, but no jacket as the women do. The people are polite, kind to their children, and very fond of learning. They are also fond of being addressed by high-sounding titles, and caste still exists among them to some extent. They are prone to get into debt, and like going to law. The religion of most of the Singhalese is a mixture of demon worship, Buddhism, and Hinduism. Demon worship was the original superstition of the island. Devil priests still swarm in the more ignorant districts, pretending to cure diseases by their ceremonies, but the majority seek medical advice in cases of sickness.

Buddhism was introduced here about three hundred years before the Christian era. Never shall we forget with what mingled emotions we stood and gazed on the images of Buddha and Vishnu in this magnificent temple. With great pride the high priest showed us these gods in glass cases, and opened the sacred receptacle containing the sacred books. Hell (Gehenna) was magnificently represented by a painting running around the entire temple. Pilgrims come a long distance to this temple, bringing money and the flowering marigold, which is very sacred and is used upon the shrine of the gods. The Buddhists are divided into two bodies—the Siamese and the Burmese. The image of Vishnu was introduced into the temple of Buddha by the kings.

STRENGTH OF CHARACTER.

Strength of character consists of two things—power of will and power of self-restraint. It requires two things, therefore, to its existence—strong feelings and strong command over them. Now it is here we make a great mistake—we mistake strong feelings for strong character. A man who bears all before

You may ask what we have been doing during our stay here. The resident Wesleyan missionary was about to return to England when we arrived, but he called on us, expressing his regrets, and introduced Revs. Nathaniel and Wickremasinghe, Singhalese missionaries, who invited us to hold a service in Singhalese and Portuguese. The writer preached in the Wesleyan chapel Sunday morning, and Rev. J. S. Inskip in the evening. He also held services on Ash Wednesday, a holiday here. The whole congregation, when the invitation was given out, moved *en masse*, to the altar for prayers. The power of God was so manifest that the people were weeping all over the house. The influence of Rev. Wm. Taylor has been much felt. We had the privilege of visiting the mission house here, which he pronounced the best in the world, and the girls sing "Jesus, lover of my soul," in the Singhalese language.

The religion of Jesus Christ, dear young readers, alone furnishes the remedy for the evils that afflict this people. It alone can purify their hearts. God has bestowed many blessings upon the people of this beautiful island, but how sad to think and believe what we see and hear. The time is coming when the Singhalese will turn from dumb idols to the living God.

FOR YOUNG AND OLD.

BY DR. J. P. NEWMAN.

Bits of Fun.

.... Why are seeds when sown, like gate posts? They are planted in the earth to propagate.

.... Although "one swallow does not make a summer," it is certain that one frog can make a spring.

.... A teacher was explaining to a little girl the meaning of the word "cuticle." "What is that over all my face and hands?" said he. "It's freckles, sir," answered the little cherub.

.... A "three-years-old" discovered the neighbor's hen in her yard scratching. In a most indignant tone she reported to her mother that Mr. Smith's hens were "wiping their feet on our grass."

.... When little Minnie was two years old she asked for some water, one night. When I watered her, she said, "Papa, can you get me some fresh water? This tastes a little wretched."

.... A lady handsomely dressed is said to have registered herself at a hotel as "Mrs. and made." This is in keeping with the request of a man who ordered recently in a carriage factory "a coat for his wife." Early education is a valuable trait!

.... Child: "Tell me about Pygmalion, mamma." Mamma: "Well, my dear, he stole fire from heaven to give to man, and as a punishment, when he tried to make a woman out of stone, he was turned into a rock, where a vulture was perpetually feeding upon his liver." Child: "Poor vulture; how tired he must have got of liver!"

.... A party were enjoying the evening breeze on board a yacht. "The wind has made my moustache taste quite salt," remarked a young man, who, after a slight pause, said, "I know it is the wind that fell over my upper lip." "I know it," innocently replied the pretty girl. And she wondered why her friends laughed.

.... "How do you like the Episcopalian service?" asked Jones. "Never heard it," replied Fogg. "I dropped in at one of the churches last Sunday. It was quite early, and a boy was singing in the choir. I read fast, though, before I found that it would never do for me. So I came out." "Why, what was the trouble?" "Too many collections." "To many collections?" "Yes, I suppose it is the same with you. I know not; but this I am sure of—A little bird tells!"

.... The moment you think a thing wicked, Are angry or sultry or hateful, Get ugly or stupid or mad, Or base or bad or sister—

.... The instant your sense is knelt, And the whole to mamma in a minute That little bird tells!

.... And the only contrivance to stop him Is just to say what to say— Sure of your facts and your fancies, Sure of your work and your play;

Be honest, be brave, and be kindly, Be gentle and strong, as well, And then you can laugh at the stories The little bird tells!

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.... Exploit. —Employer: "Well, did you leave the parcel with any of the men?" Messenger: "None o' them were in. Neither tinglyum, nor what-ye-may-ca'-him, nor other man."

Gems of Thought.

.... Christianity is the regeneration of our whole nature, not destruction of the one atom to it. —Robertson.

.... Carry God whilst thou livest, in the chariot of thy zealous soul, and thou shalt not want the chariot and horses of fire to attend thee when thou diest. —Bishop Goulden.

.... God's promises form a bridge over which thou mayest cross from the wilderness of thy need to their a veritable land of Canaan, a land flowing with milk and honey. Moreover, the bridge is a shore as well as a sure one, and there shall be no toll demanded of thee save faith in the bridge.

.... Thou knewest I need a cross to bear; And needful strokes Thou dost not spare.

.... But when I see the chastening rod In Thy plied hand, my Lord, my God, I then feel satisfied.

.... Pride is the worst viper in the human heart, the greatest disturber of the soul, and the sweet companion with Christ. It instilled the first sin in the foundation of Satan's whole building, and is with the greatest difficulty rooted out. It is the greatest, secret, and deceitful of all sins, and often the most insidious of all forms of religion, even, sometimes, under the guise of humility itself. —John Angel James.

.... God can't bless you when you have one bad hood in your soul . . . It is sin that brings dread and darkness and despair; there is light and blessedness for us as soon as we cast it off; God enters our souls, and teaches us, and brings us strength and peace. —George Eliot.

.... Christ is the horse, the Saviour, the companion of His people in each. In accepting Him we gain all pure, spiritual, durable, satisfying good; a way to God; a justifying righteousness; a sanctifying Spirit; a sufficiency of grace to help in time of need; a power of all good commanding, a joy that is unspeakable and full of glory. We are blessed with all spiritual blessings in heavenly places in Christ. —W. Jay.

.... O Lord, how canst Thou say Thou lovest me?

.... Who thou settest in a barren land, Hungry and thirsty on the burning sand, Hungry and thirsty where no waters be, Nor shadows of date-bearing trees;

THE WEEK.

DAILY RECORD OF LEADING EVENTS.

Tuesday, May 10.

The Utes are again on the war path. The "screen" law went into effect in this State yesterday.

Hon. J. B. D. Cogswell has been removed from his trust as Receiver of the Sandwich Savings Bank, because of a deficit of \$2,600 in his accounts.

The church edifice of the Brattle Square Society in this city was yesterday sold, at auction, to R. Montgomery Sears, for \$81,000.

A suit has been brought against ex-Senator Dorsey for complicity with the Star-route business.

Wednesday, May 11.

Charles Bradlaugh again attempted, yesterday, to take the oath as a member of the House of Commons, but was refused, and excluded.

The Emperor of Austria, in commemoration of the marriage of the crown prince, granted partial or complete amnesty to 331 confined persons, founded twenty-two scholarships at various schools, and gave 100,000 florins for the free admission of ten pupils to the establishment for the education of officers' daughters.

Commander Kane, of the U. S. Steamer Galena, reports that the suffering and loss of life at Chios have greatly exaggerated.

Several persons were injured, one fatally, by lightning, at Maribech yesterday.

Thursday, May 12.

The woman suffrage bill was defeated in the New York Assembly yesterday; also in the Michigan legislature.

A plot to assassinate the king of Italy has been discovered in Rome.

The unveiling of the statue of Gen. Daniel Morgan, the hero of Cowpens, at Spartanburg, S. C., yesterday, was attended by 20,000 people.

The bill to allow clergymen to sit in the British House of Commons, was defeated yesterday.

The French troops are within six leagues of Tunis.

A fire at Denver yesterday destroyed \$100,000 worth of property.

Friday, May 13.

To date, \$143,081,950 of the six per cent have been received for continuance.

The French consul at Tunis has notified the Bey that if Turkish war ships arrive at Goliath, the French troops will immediately take possession of Tunis.

The American Bible Society, since its formation sixty-one years ago, has issued 38,682,811 copies of the Bible.

Secretary Windom has issued a call for the 5 per cent, which can be extended at 3 1/2 per cent. Interest will cease August 12.

Saturday, May 14.

The wife of President Garfield is seriously ill.

A land slide has completely blocked the Mt. Cenis tunnel.

Three hundred and fifty employees of the Grand Trunk Railway at Montreal have struck for an increase of wages.

The Russian General Melikoff has resigned his position as commandant of St. Petersburg.

The terms of the French treaty of peace with Tunis were assented to by the Bey on Thursday, and hostilities have ceased. France is to occupy such positions in Tunis as she may deem necessary for the maintenance of order. A French minister is to reside at Tunis under instructions to see that the terms of the treaty are properly executed.

Hon. Stanley Matthews has been confirmed as associate justice of the Supreme Court.

Monday, May 15.

Postmaster General James has already saved \$412,034 to the government by cutting off useless Star-route and steamboat mail service.

The Mexican Congressional committee reported favorably on Gen. Grant's railway contract.

Mr. S. A. Gorby, formerly agent of the Associated Press at Washington, died in that city on Saturday.

Over fifty and a half millions of five per cents. had been received at the Treasury Department on Saturday for continuance.

National bank circulation has reached \$362,710,161, the highest point ever reached.

MANY MISERABLE People drag themselves about with failing strength, feeling that they are steadily sinking into their graves when, by using Parker's Ginger Tonic, they would find a cure commencing with the first dose, and vitality and strength surely coming back to them. See other column.

Ladies can inspect the finest stock of carpets for spring trade offered in Boston at Joel Goldthwait & Co.'s, 169 Washington Street. All depot cars pass the store.

Parents should not forget that their shoe bills can be reduced one-half by purchasing the best children's shoes with the A. S. T. Co. Black Tip upon them. They wear as well as the metal, and add to the beauty of the shoe.

MADE FROM HARMLESS MATERIALS, and adapted to the needs of fading and falling hair, Parker's Hair Balsam has taken the first rank as an elegant and reliable hair restorative.

COMPLIMENT TO AMERICAN ORGANS.—A dispatch from Milan, Italy, says that at the opening of the Grand Industrial Exposition, now in progress there, the American Organs made by Mason & Hamlin were played before the Royal family by Carlo Ducci of Rome, and were warmly complimented by the Queen in person.—Boston Daily Journal.

Dr. Swett's Root Beer advertised in our paper is a healthful and pleasant summer drink scientifically prepared under the supervision of Dr. Swett. None genuine unless Dr. Swett's name is in red ink on the end of each package.

The special attention of ministers is directed to Rev. E. Horr's advertisement in another column.

NOTICE.—The regular meeting of the Board of Managers of the New England Education Society will be held in Committee Room, No. 6, Wesleyan University, Middletown, Conn., on Tuesday, May 22, at 3 p.m. sharp. Reports of the Beneficiaries must be sent to the Secretary before that date, and all who fail to send their reports will have their allowances thereby cancelled.

NOTICE.—The Thirtieth Anniversary of the Boston Young Men's Christian Association will be observed in Music Hall, Sunday evening, May 22, at 7-2 o'clock. His Excellency Gov. Long, Rev. Phillips Brooks, Rev. W. E. Huntington, and Rev. Geo. H. Hepworth, of N. Y., will take part in the services. The public are cordially invited.

GEORGE A. MINER, Pres.

M. H. DEMING, Gen. Sec.

Church Register.

HERALD CALENDAR.

Convention of Preachers and Laymen, at Waltham, May 31, June 1.
Preacher Meeting, at Warren, R. I., June 4-5.
East Connecticut Min. Assn., at East Hampton, June 27-28.
Hamilton Camp-meeting, Sterling Camp-meeting, Aug. 15-20.
Aug. 22-23.

Plan of Episcopal Visitation.

FALL CONFERENCES OF 1881.

[CHRONOLOGICAL.]
CONFERENCE. PLACE. TIME. BISHOP.
New Mex. Miss., Socorro, June 16, Bowman
Arizona Mission, Tucson, " 25, Bowman
Utah Mission, Ogden, " 25, Peck
" & Switz., Salt Lake City, " 16, Peck
Delaware, Newark, " 21, Peck
Montana Mission, Helena, " 21, Wiley
Colorado, Leadville, " 23, Wiley
Sweden, Geffen, " 4, Wiley
Columbia River, Colfax, " 11, Bowen
Washington, Hillsboro, " 11, Bowen
Michigan, Fredericksburg, " 12, Peck
Norway, East Portland, " 18, Haven
Denmark Mission, Vejle, " 23, Peck
N. W. Indiana, Daviess, " 31, Harris
Central German, Indianapolis, " 31, Wiley
Illinoian, Shreveport, " 21, Foster
N. W. Swedish, Bishop Hill, " 8, Foster
St. Louis German, Burlington, " 8, Foster
California, Sacramento, " 8, Haven
Detroit, Huron, " 14, Harris
Nebraska, York, " 14, Harris
Illinoian, Fort Wayne, " 14, Merrill
North Iowa, Mt. Gillett, " 14, Andrews
West Wisconsin, Sparta, " 14, Foss
Des Moines, " 14, Hurst
N. China Mission, Indiana, " 14, Foster
East Ohio, Painesville, " 21, Harris
New Mission, Marion, " 21, Harris
Central Ohio, Meadville, " 21, Harris
Ohio, Cleveland, " 21, Andrews
Central Illinois, Canton, " 22, Merrill
Kentucky, Maysville, " 22, Merrill
Minnesota, Farzo, " 22, Merrill
Tennessee, Franklin, " 22, Andrews
Northwest Iowa, Altona, " 22, Merrill
Missouri, " 22, Andrews
West Virginia, Moundsville, " 22, Andrews
Sycamore, " 22, Wiley
Central Texas, Carson, " 22, Haven
Hungarian Mission, " 22, Foster
Eric, " 22, Foster
Central Missouri, Marion, " 21, Andrews
Arkansas, Silo Falls, " 22, Merrill
Franklin, Kinkaid, " 22, Andrews
Pittsburgh, Butler, " 12, Foster
East Tennessee, Clinton, " 13, Andrews
Foowoch, Jonesboro, " 20, Andrews
Georgia, Atlanta, " 20, Foster
Alabama, Fort Worth, Birmingham, " 21, Warren
Southern German, Schulenburg, " 21, Warren
Central Alabama, Marion, " 21, Simpson
West Texas, Calvert, " 21, Warren
Baptist, Marshall, " 21, Warren
South India, Bangalore, " 8, Warren

By order of the Board of Bishops,
WILLIAM L. HARRIS, Secretary.
Syracuse, N. Y., May 5, 1881.

Acknowledgment.

THE GILBERT HAYEN MEMORIAL WINDOW.—We are only waiting and working for a sum sufficient to meet the final cost of the window for the People's Church. We cannot go into debt. When the thousand dollars are received which was solicited for this window, we have some friends who have promised us an equal amount toward carrying forward the work. And we have some other friends, who have hitherto helped us, promises the last ten dollars toward the window. The following sums have been received since the last announcement:

J. Willard, Boston, \$100
W. H. Burden, Boston, " 100
Wilbur Claffin, Hopkinton, " 30
John C. H. Smith, Boston, " 30
Robert H. Beale, Boston, " 30
H. G. Beale, Roxbury, " 10
John C. H. Smith, Charlestown, " 10
J. W. Bliss, Wilmot, " 10
John G. Carey, Roxbury, " 10
E. S. L. Gracey, East Boston, " 5
E. W. Clark, New Bedford, " 5
G. L. Collyer, Boston, " 5
M. W. Price, Haverhill, " 5
W. L. Lockwood, Boston, " 5
C. T. Johnson, Newton, " 5
J. C. Johnson, Cambridge, " 5
A. L. Dodge, Somerville, " 5
Mrs. Margaret Colgan, Boston, " 2
Mrs. Eliza A. Kelley, " 2
F. W. Clark, " 2
Rev. W. H. Clark, D. J. Jamica Plain, " 1
Samuel Hill, Providence, R. I., " 1
John C. H. Smith, Somerville, " 1
Alfred Nonn, Cambridgeport, " 1
J. Oldham, Farnham, R. I., " 1
J. C. Johnson, Cambridge, " 1
J. C. Johnson, Newton, " 1
G. W. Lovell, Jr., Cambridge, R. I., " 1
Mrs. W. W. Foster, " 1
Rev. W. A. Chapman, East Foborough, " 1
Rev. W. A. Chapman, South Antrim, N. H., " 1
Benj. Bassett, Worcester, " 1
Rev. A. Gould, Chicopee, " 1
F. J. Grinnell, Granville, " 1
Rev. J. D. Johnson, South Worthington, " 1
Previously reported, " 1
Total to date, \$700.31
Please send to J. W. HAMILTON,
Pastor People's Church, Boston.

NOTICE.—The Annual Meeting of the district stewards of the North Boston District will be held in the vestry of the Waltham, M. E. Church, on Tuesday, May 22, at 1 p.m. p. m. S. COOPER.

PROVIDENCE NORTH DISTRICT.—The District Stewards will meet at Mathewson St. Church, Providence, Monday, May 22, at one o'clock, p. m.

M. J. TALBOT.

NOTICE.—The Camp-meeting at Martha's Vineyard will be held Aug. 15-22.

W. V. MORRISON, Pres.

MASSACHUSETTS BIBLE SOCIETY.—The Annual Advertiser will be delivered at the Shawmut Church Sabbath evening, May 22, by Rev. C. H. Payson, D. D., President of Wesleyan University, Delaware, Ohio.

PROVIDENCE NORTH DISTRICT.—The District Stewards will meet at Mathewson St. Church, Providence, Monday, May 22, at one o'clock, p. m.

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MASSACHUSETTS SOCIETY FOR AIDING DISCHARGED CONVICTS.—The Annual Meeting of the Society for aiding discharged convicts will be held at the offices of Park Street Church, Monday, May 22, at 7 p. m. Rev. Dr. J. C. Clarke, H. W. Chaplin, est., Rev. G. M. Boynton, Rev. A. B. Kendig, and Rev. G. R. W. Scott will address the meeting. The public are invited.

DANIEL RUSSELL, Agent.

CORRECTION OF NEW ENGLAND CONFERENCE MINUTES.—Flitchburg Church should have credit for \$64 raised for Missions, and \$10 for the proper committee.

J. H. T.

PROGRAMME OF LEWISTON DISTRICT MINISTERIAL ASSOCIATION, to be held at South Paris, Me., June 5.

Monday evening, Preaching, by T. Tyler; Tuesday evening, Sermons, by T. F. Jones; Wednesday evening, Preaching, by J. F. Hutchins. Wednesday evening, to be announced.

The Association will commence its regular business on Tuesday a.m. at 10 o'clock, with a half-hour of prayer, followed by reports of charges and essays. The following topics will be presented:

1. What are Fundamental Doctrines? 2. Life, Government; Should Doctrinal or Experimental Themes Predominate in our Preaching? 3. Stereotomy, Minstrelsy, and the like. 4. The Social Problem. 5. The Supply of our Traveling Ministry. 6. Church and Family.

It is advised, writing, and of a size that will fit the pocket.

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